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TO THE  
CANDIDATES  
FOR  
DEGREES AND LICENSES,  
IN THE  
MEDICAL INSTITUTION OF YALE COLLEGE,  
FEBRUARY 26, 1839.

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ANNALS OF THE

PROGRESS OF

THE ARTS AND LITERATURE

OF THE NINETEENTH CENTURY

BY THE EDITOR

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## A D D R E S S .

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It is supposed by many, that professional men lead a very easy life, exempt from much of the care, labor, and trouble, that attend most of the pursuits of the rest of mankind. This idea is carried so far, that in many instances, the vulgar are taught to envy them, and look on them with suspicion, as a privileged order. Though I consider theology and jurisprudence as two of the main pillars which support civil society, yet this is not the occasion for entering upon their defense. My concern now is with our own profession of medicine.

A young man cannot possibly make a greater mistake, than to commence the study of medicine under the impression, that it is an easy and smooth way to obtain a comfortable support and reputable standing in society. If this is his main object, he will certainly be disappointed. In proportion to the expense of time and money for obtaining a thorough medical education, the labor and fatigue of body and mind in the practice, and above all, the weight of responsibility to conscience, to employers, and to the public, no class of our citizens have such indifferent pecuniary remuneration, as the regular physicians. Were the acquisition of wealth the only consideration, there is no reputable trade or occupation, in which the same labor, industry, and prudence would not be likely to prove more lucrative. I may also add the same capital ; because the expense of time, money, and even in many cases, of health, that are incurred before any one can become master of our profession, so as to be a proper candidate for public patronage, taken as a whole, is much greater than the capital which is expected to be in possession of the young man who is entering upon almost any other employment, except the two other learned professions.

I do not make this statement, however, by way of complaint of the want of public patronage and respect, and by no means to discourage my younger brethren in the beginning of their career. It is best for them to know and consider the difficulties at first, that they may be prepared to meet them with fortitude, and to overcome them by patience, prudence, and perseverance. The prospect, however, is not all obscured by a deep and gloomy shadow. There are many bright spots on the landscape, which stand forth in clear if not high relief.

In the first place, to a mind that has been disciplined by a proper education, there is perhaps no enjoyment equal to that which arises from the habit of study, investigation, and accurate observation. This is peculiarly the case when study has practical utility for its object. With the real scholar, pecuniary reward is only the contingent and remote object. He receives far the greater portion of his pay down, as he goes along, in the satisfaction which he enjoys in his mental employment. He loves his study, profession, or calling, and pursues it principally for its own sake, while he is in it being regardless of the contingent circumstances. He is carried along and sustained by a pleasurable excitement, which leads him to overlook or despise the trifling inconveniences on the road. A physician often takes as high an interest in a peculiar case, for which he knows he is to have no pecuniary reward, as in one in which it is customary for him to make his highest charge. Our profession actually perform more acts of humanity, charity, and benevolence, than perhaps any other in the community. This part of our duty, when entered upon with a right spirit, I consider as a favor, and not a heavy tax. It enlists the affections, and brings the best of them into operation, at the same time that the highest faculties of the understanding are employed.

This world is only a state of trial, and not the place of our permanent residence. It is exactly fitted, however, for such beings as we are in our present condition. It is full of evils, but if we rightly meet them, it is a comfortable abode after



all. With the exception of mere abstract speculation—a certain portion of which may not be improper as mental discipline—almost all human employment consists in the endeavor to prevent, palliate, or remove some moral or physical evil. And we are so formed, that by far the greatest satisfaction which we take consists in efforts of this kind. Instead, therefore, of lamenting and complaining of the evils and obstacles in our way, we are to set ourselves to work to lessen them. As we are at present constituted, were it possible for us to be removed to a world where there were no trials, temptations, wants, evils, or dangers, it is difficult to conceive what we should have to do. Where there are no favors needed, there can be no gratitude ; no poverty, no charity ; no disease, no cure ; no transgression, no pardon ; no danger, no protection. In a word, with my limited views, I cannot conceive of complete happiness, where there is no knowledge of real or possible evil.

From these considerations, I cannot help considering those who are so sensitive as to be constantly smarting under the evils of life, and complaining of them upon every occasion, as being morally insane, and insensible of the blessings they enjoy. My charity forces upon me this consideration ; otherwise, I should have to consider them as rebelling against their Creator, and murmuring at him for the situation in which he has placed them.

Notwithstanding all the arduous duties and responsibilities of our profession, to say nothing at present of the many positive difficulties that are to be overcome, or submitted to with patience, it is still one of the most noble and benevolent employments in which a good man can engage. It furnishes him with a very fair opportunity of being extensively useful to his fellow beings. If he is only a man of common prudence and industry, he rarely fails of a respectable support, though in ordinary circumstances he is not to expect to become rich. In fact, if wealth were his main object, he would be, in a great measure, unfit for his profession. His ultimate aim is of a higher and nobler kind.

By these remarks, I do not mean that he should be destitute of common sense and common prudence, so as not to provide property for himself and his family. He must be industrious, prudent, and economical. Indeed, he must be useful to himself, if he would expect to be truly useful to others. No man in embarrassed pecuniary circumstances can employ his professional talents to full advantage. All which I intend is, that the acquisition of property should not be his ultimate object. If it is, he has certainly made a great mistake in the choice of his employment.

To a reflecting mind, the period between being admitted as a candidate for a learned profession and becoming permanently settled in it, is the most anxious time of life. In an old settled country, all places appear to be already filled, and there seems to be no room for additional services. But this kind of discouragement, which at first view makes the prospect appear gloomy, is one of the very things which in the end generally operates to the advantage of the young man. However perfect his theory may be, he is still deficient in that experience which is necessary to fit him for full practice. It is really a favor that his business and patronage at first are small. He has leisure to investigate the few cases that he has, can revise his studies to the best advantage when he has instances before him to illustrate them, and gradually acquires an experience, which will enable him hereafter to stand on firm ground. In general, it is far better for the young physician to begin with one patient at a time, than to have ten placed under his care at once. The reputation, with the business which is slowly acquired, is sustained with comparative ease. It will be found, at least so far as my observation extends, that the majority of those young men, who have suddenly become popular, either from some happy incident, or from the ill-judged puffing and extensive patronage of a set of mistaken friends, are rarely able to sustain their premature reputation. If they are ambitious to continue to merit it, they are apt to break down early, under their severe course of industry and application. On the other



hand, too much success is liable to turn their heads, to make them relax in their efforts, and finally to sink them to the level, if not below it, of those who at first were far behind them. It is a process of nature, for a child first to creep, to develope the strength of his limbs so as to fit him more readily to walk. I well recollect a young clergyman, who for several months did not deliver a single discourse which was not so finished as to be fit for the press. He was the best preacher whom I ever knew of his age. It required no prophetic vision to predict that something must soon give way. His health failed him, and I think, he was obliged to renounce his charge before he had been settled a year. A more lamentable instance is in my mind, of a young physician who suddenly went into very full practice with extensive popularity. He did not sustain himself longer than three or four years, and prematurely died. Several specimens of the kind might be given among the gentlemen of the bar. The usual slow and steady course, which Providence points out for the advancement of young men to stations of usefulness to mankind, with honor and profit to themselves, is generally the best, both for themselves and their employers. Further, a young man who has happened suddenly to arrive at eminence, has a very difficult and laborious task. We measure men by themselves, as well as by others, and expect them to grow in reputation as they advance in age. However eminent, therefore, a physician may be at the age of twenty five, we expect him to gain like other men till he is forty or forty five. With this view, a very sensible middle aged practitioner once confessed to a friend, that he had more business than he could do justice to, and more reputation than he could sustain. I am happy to say, however, that he succeeded notwithstanding his apprehensions.

The circumstance, that all places seem to be full, without any vacancies worth occupying, is more of a discouragement in appearance, than in reality. There are situations enough in which something may be done; and it is difficult to find a man thirty years of age, who is well fitted for his profes-

sion, by his talents and acquirements, and at the same time is possessed of common sense, common prudence, and common industry, that has not a comfortable, permanent settlement. If it is his misfortune to be decidedly and permanently unpopular, it is commonly owing to some defect in him, and not to any fault in the world. So general is the rule, that in the observation of forty years, I do not recollect a single instance to the contrary. There may be, and there often is, an unhappy concurrence of circumstances, which for a time serve to depress merit; but when it is attended with prudence and perseverance, in the end, it is sure to be acknowledged.

In analyzing the human powers and faculties, and examining the springs of action, by which influence is easily exercised over others, in a word, to define what constitutes character, or weight of character, we often find it a difficult matter to explain. Integrity, industry, skill, and many talents of the first order, may be occasionally possessed, and yet the unhappy person may have very little influence, and consequently but imperfect success in most of his undertakings. The truth is, I apprehend, notwithstanding all his excellencies, he has some prominent defect in his character, which prevents him from having, what would otherwise be, his proportional influence in society.

The most important point is to acquire self-command, if we ever expect to have any permanent influence over others. We must not lose our balance, whenever we meet with any trifling, unpleasant circumstance. We are never to expect to have every thing go exactly right in this world. At best, we can make only a distant approximation to perfection. This is all which we are to expect in others, and certainly it is all that a modest man can expect others to find in him. In a certain sense, as I said on another public occasion, I consider our profession, full as much as clergymen, to be a kind of missionaries, to cultivate, improve, and reform the world. For this purpose, we must take the world exactly as it is. We are to endeavor to palliate the evils which come within



our sphere, not to quarrel with them, and be constantly complaining of them, and of our want of complete success. We are also to bear with patience those which we cannot remove. Though we cannot effect every thing that might be desirable, yet we can all contribute something to the general good.

Next to self-control, or an almost imperturbable equanimity, probably the most important circumstance in the character for influence, is independence and firmness. And perhaps no two qualities are more commonly mistaken and misunderstood. Independence consists in a man's thinking for himself; firmness, in acting for himself, according to the dictates of his conscience. There is a wrong, as well as a right way of exhibiting both of these qualities. They ought rarely, if ever, to be called into operation, upon matters of indifference or mere expediency; and when they are required, they usually have much more influence when exercised in a smooth, than in a rough and forbidding manner. It is a great error to imagine, that a man cannot be independent, unless he thinks differently from the great mass of mankind upon plain and common sense topics, so that he must be always disputing, and taking the opposite side. He also makes the same mistake as to firmness, by obstinately adhering to matters of little importance. People of this description are generally the last to yield to others the liberties they are constantly taking themselves, and though always inclined to dispute, are yet the most impatient when their own opinions are controverted, even in the most delicate manner. They are a kind of *noli me tangere*, with which it is difficult to come in contact without receiving a sting. Such a character never succeeds well in any situation, and it is most of all unhappy in a professional man.

True independence and firmness, keep a man stable and consistent, without leading him into the extreme measures of an ultra partisan. He adheres steadily to his own opinions, but does not obtrude them when they are uncalled for by the occasion. If he happens to be attacked, he defends him-

self with such prudence, as not to throw himself apparently into the wrong. It is not uncommon to defend a good cause with a bad spirit, so that the original subject of contention is entirely lost sight of by the spectators, who are led to take part against the man who was originally aggrieved, merely from his injudicious management.

Scarcely any thing is more profitable for physicians, and nothing contributes more to their harmony, than a free intercourse with their professional brethren. I have never known a pleasant and amiable practitioner, who wished, like a tortoise, always to keep within his own shell. Young men in particular ought to attend every medical meeting, and embrace every opportunity for associating with elder physicians. The elder are always fond of the attentions of modest young men, and treat them with civility. It is a great error to associate with those alone, whose views coincide with ours on theory or practice. There is usually much more to be learned from meeting men of opposite views, provided they treat us in a candid and gentlemanly manner. Indeed, we often find on coming in contact, that much of the supposed difference consists rather in the appearance, than the reality. It is a privilege to be able to witness opposite modes of practice. I should like to see a case treated by a disciple of Hahnemann, could I do it without compromising the dignity of the profession, by appearing to countenance quackery and imposition. It would be quite a curiosity, and one that might be profitable, to learn how various diseases would terminate, without medicine in any appreciable quantity, or solely under mental influence.

Above all, whoever means to get along smoothly with his medical brethren, and pleasantly with himself and the world, must beware of indulging jealousy and suspicion. He must shut his ears to tattlers and informers. No piece of unpleasant information is ever related with all its attendant circumstances. In free conversation, we mention occasionally the whims and foibles even of our best friends. We cannot be under the restraint of a gag law. Many things,



therefore, are thoughtlessly and carelessly, or humorously said, which have little or no meaning at the time ; but if they are repeated, especially as they come from the mouth of a tattler, they wear a different aspect. A sensitiveness to this kind of information, is one of the most unfortunate conditions into which a professional man can fall. He soon magnifies molehills into mountains, and becomes a monomaniac, by believing that every man is against him, who does not speak of him as if he had arrived at absolute perfection.

There is a much closer connexion between the exterior and the interior, than is usually imagined. To be either a fop or a sloven in dress, shows equally a bad taste, and a want of a healthy, well balanced mind. It is no small consequence to be in the habit of wearing a pleasant countenance. The adjustment of the features has a real effect upon the turn of mind. A certain physiognomist is said to have been able generally to divine the train of thought of the person whom he was observing. He was a great mimic, and would first assume the look and form of countenance of his subject. The attending train of thought then usually occurred to him, as a matter of course. Expression of countenance, therefore, is perhaps as often the cause, as the effect of the train of thought. But the most obvious and remarkable particular of this kind, is the connexion of the tone of voice with our passions and feelings. Much depends simply upon the pitch. It is nearly or quite impossible to chide, scold, or say any thing offensive—except perhaps to sneer—in a low tone of voice. It is thought, that the habit of the Quakers of always speaking in a mild, soft, low tone, contributes more to enable them to preserve an unruffled temper, than any other single circumstance whatever. The very same language, therefore, which is only earnest, but affectionate and suitable advice, when uttered in a mild, low tone of voice, may easily become rough and bitter reproach, merely from altering the pitch, and from the manner that is usually assumed under such a change. I once knew a man, of whom I could predict, that he was about falling into a pas-

sion, and becoming as unreasonable as a maniac, from observing him make and repeat a certain, peculiar, awkward gesture. If he had been early taught to break himself of this trick, I have no doubt, it would have prevented him from falling into many a fit of anger, with the troublesome consequences to himself and his connexions. I had another acquaintance, who was apt suddenly to raise the pitch of his voice, without any other provocation, than some idea which was created by his own imagination. A storm was sure to follow, and he would rave like a mad man. A third could rarely express his dislike to any thing, except in the tones of a common scold.

As the success or failure of individuals almost always depends upon themselves, so the reputation, influence, and usefulness of a profession, are principally owing to their standing as a body. Any reformation or improvement must begin with them. They must elevate themselves, if they expect a high station in society. In this respect, keeping up the idea that physicians resemble missionaries, their duty is rather to lead and give a tone to the public mind, than to follow it. They must make it evident to the world, that the regular practitioner is far superior to the empiric. They must show by their actions, that they are fond of their profession, as a most important institution in aid of humanity and benevolence, to which they are attached, as a matter of taste and principle, as well as from its being the means of their support. They should delight in looking upon the fair side of things, in mentioning the happy results, and in giving full credit to the respective members of the profession. They should not take a morbid pleasure in dwelling upon the difficulties and obstacles in the way of the practice, or in relating the failings, errors, and mistakes of their brethren. Much less should they indulge in the habit of complaining of the world, because they suppose, their merits and services are not duly appreciated, and thus become the trumpeters of their own supposed unpopularity.



I am happy to be able to give my decided opinion, that the regular practitioners, as a body, have greatly improved within the last forty years. Our candidates for practice are much better prepared now, than they were formerly. Their opportunities for becoming well fitted have increased, perhaps in ten fold ratio, since the days of their fathers. We have now ample means of studying anatomy, physiology, botany, chemistry, and surgery; and the vast improvements in materia medica, by furnishing a number of new agents, and by the discovery of new properties in the old articles, have provided the practitioner of physic with an ample supply of the most valuable materials, by which he is now frequently able to subdue diseases, that were formerly beyond the reach of his predecessors. I should now hardly be willing to attempt the practice of physic a single day, if I were restricted to the means, and confined within the limits, as they existed when I first entered upon the profession.

We must not slight the memory of our predecessors, however, because they lacked the benefits which we now enjoy. They were our pioneers, who cleared away much of the rubbish, by which we now have our smooth roads. Considering their means, they did full as well as we do now; I sometimes think, rather better. They were sensible, that they were but imperfectly fitted when they began to practice, and consequently many of them continued their studies unremittingly through life. They had, therefore, full as many eminent men, in proportion to the advantages of their day, and as many distinguished scholars, in comparison with their numbers, as we can now furnish.

Nothing is more common, than to overlook and undervalue the high advantages which we enjoy. In this point of view, I have often thought, that this Medical Institution has not been sufficiently appreciated, either by the medical profession or the public. I feel confident in boldly asserting, that the means for obtaining a thorough medical education, in probably all its branches, are full equal to those of any other school in the country. The opportunities for acquiring a

minute knowledge of anatomy are as good, and the means are furnished at as moderate an expense, as at any other place. Our course of chemistry is allowed to be unrivalled. Our courses upon surgery, and upon theory and practice, will respectably compare with any others. Upon one important branch, we are decidedly superior to all our contemporaries. In the study of indigenous materia medica, which was so happily begun by the first professor, who may be considered as the founder of this branch of materia medica, and which has been continued by his successor, we are decidedly without a rival, and are probably half a century in advance of the age. It is probable that more indigenous articles are regularly employed by those who have been educated in this school, or have been connected with it, and their nature is better understood, than by all the other physicians of the United States, or of the world. In this respect, justice has never been half done to this institution, either at home or abroad.

I do not mention the subject of the comparative excellence of our school for the sake of undervaluing other institutions, the high merits of many of which I cheerfully acknowledge. It is for the purpose of informing *our* students of *their* peculiar advantages. I will repeat, and enforce the idea, wishing it to be distinctly understood. In all the main branches, our courses and means of instruction are full equal to those of other schools; and indigenous medical botany—a branch which, for the honor of the country, and its importance to the healing art, is apt to be strangely overlooked—as far as my information extends, is no where else *thoroughly* taught, or its importance appreciated.

After entering upon a profession, it is not only necessary to be *respectable*, but if possible, a certain degree of *eminence* is very desirable. An eminent man has this advantage, that his services are acknowledged to be necessary; business, therefore, seeks him, and comes to him; whereas, if he were not above mediocrity, it is probable, he would have to seek business, and run after it. Where the eminent man bestows



his services, though he is commonly well remunerated, he is considered as conferring a kind of favor ; on the other hand, the favor is considered as being almost exclusively conferred on the moderate man, when he finds employment. It becomes every practitioner, therefore, to have an elevated standard in view, and to make as great approximation towards it, as possible. When a right course is entered upon, and properly pursued, comparative eminence, I apprehend, is not an attainment of so much difficulty, as is often imagined. It requires scarcely any thing more than prudence, industry, and perseverance ; and when these become a habit, instead of being a drudgery, they are permanent sources of enjoyment. But, they must be pursued in a certain method, in order to ensure success.

In the first place, it is requisite that the practitioner should not lose his taste for study. He must not mistake his profession for a trade, which is fully learned by the time that he has gone through his course of regular instruction, as if the period of his being a student was like that of an apprenticeship of a mechanic. He must consider, that in a sense, when he enters upon his profession, he has only begun to learn. The main difference in his present situation is, that instead of being under instructors and professors, he is now his own teacher. He must resolutely devote a stated portion of his time to study, to reading old writers, and to becoming familiar with new. A man of only common talents and common acquirements, if he begins in this way, and resolutely spends only two hours every day in his study—which is only a proper relaxation and amusement in the intervals of ordinary business—will unexpectedly find, by the time he is forty years of age, and probably five years earlier, that he ranks among the eminent of his profession. This is only by rationally and pleasantly improving those scraps of time, which others insensibly lose in idleness and trifling gossip. In this way he can, not only keep up with the improvements of the day, but he may also become acquainted with the experience of past ages. At the same time, he becomes both a practical and a learned man.

After all, notwithstanding the highest physical and mental cultivation, a great part of the success and usefulness, and nearly all the happiness which a professional man can rationally expect to enjoy, either now or hereafter, must principally depend upon the discipline of his mind. All his mental and moral faculties must be in a healthy condition. It is no matter how much the understanding may be improved. Acquirements of this kind frequently serve only to increase the sensibility to the trials, pains, and troubles inseparable from this life, where the will and affections have never been properly trained, and become habitually directed in a true course. It is not usurping the province of the moralist and divine, for teachers of every description to keep the importance of this moral discipline always in view of their pupils. It is the only sure balance wheel, by which the variegated actions of life can be regulated, and kept in proper order. Nothing besides keeps us from being too much elated in prosperity, or too greatly depressed in adversity. A physician, to be as useful to himself and others as is possible, must be not only a learned, but a good man, in whom all the amiable and benevolent feelings are developed and cultivated. If his temper is not right, every thing about him is apt to go wrong. If the unruly feelings, passions, and appetites, are not, in a great measure, subdued and controlled, he is more than most other men beset with temptations, which are liable to call them into action. The great law of benevolence and charity, in addition to its being binding upon all, is peculiarly imperative, as respects himself. It is not out of place to state, that this law, in its various bearings and ramifications, is most perfectly developed in the 5th, 6th, and 7th chapters of Matthew, commonly called, the sermon on the mount. The ablest and most practical commentary upon it, is to be found in the 13th chapter of the 1st of Corinthians.

An accurate acquaintance with that charity which is so inimitably described by the apostle, together with its cordial and habitual application, would fit us for any condition or



sphere of life. We should perform all our duties, and pass through all our trials, with ease and satisfaction, and by acting well our part here, we might humbly hope to become fitted for another and a better world.

But, I cannot dismiss this part of the subject here, when endeavoring to exhibit some of the principal means of becoming permanently useful in the performance of duty.

The Scriptures, besides being the only sure guide to a blessed immortality, contain the only perfect rules for our conduct in this life, as relates to ourselves, and our fellow men. A mere worldly man, who confines his views to the present time, can no where find the principles and maxims of common prudence so clearly delineated, as in the Bible. In no other book is human nature so accurately described. In no other book is the true method pointed out for succeeding well in this world, and of living comfortably and respectably. The spirit of humility, meekness, charity and benevolence, which it inculcates, will keep mankind clear of a great portion of the ills of life, and will teach to bear those which are unavoidable with a submission that lightens them of half their burden, and makes their weight very tolerable. When to this is added a well grounded hope of a blessed immortality, even the greatest temporal sufferings are comparatively a trifle. In a civilized and Christian community, he who follows the precepts of the gospel as strictly as human imperfection admits, will find he has no burdens which he is unable to bear, in ordinary circumstances, and will be exposed to no trials, which are not adapted to strengthen and improve his virtue. He makes a true estimate of the world, and therefore is not disappointed and ruffled when every thing does not go as he could wish. He rightly values all the blessings which he enjoys, and finds that most of the adversity which he suffers, has either been caused, or materially aggravated, by his own fault. This teaches him humility, submission, and resignation. "*Blessed are the meek; for they shall inherit the earth.*" Here is not only advice and instruction, but a promise from the mouth of the divine

founder of the gospel, that meekness, or mildness of character, in conjunction with the other Christian virtues, will insure all necessary temporal prosperity.

We are thus shown, that the temper and conduct which makes us pleasant, agreeable, and amiable towards others, is the very best for ourselves, contributing most to our own prosperity and happiness.

The constant study of the Scriptures is at all times profitable, but it is more peculiarly necessary for those who are about entering upon the busy scenes of life, and settling themselves in the world. They will here find perfect rules for their conduct in the world, under all circumstances. They will be taught to limit their views and expectations, and the relative value of the objects before them. Thus, they will never be liable to be disappointed, or be taken by surprise, by any of the sudden and unforeseen events of Providence.

It is often made a question, how far the distinction of wealth, honor, and eminence, is to be sought after and desired. I think, it is not difficult to settle the matter, upon Christian principles. The pursuit of either of these objects, for itself, is but a sordid, selfish concern. At the same time, each has its value, and is not to be despised, under certain restrictions. As far as it is followed, not as the end, but as the means of doing good, it is desirable. A professional man is a conspicuous public agent. He must, therefore, have a character which will give him an influence superior to most men in private stations, or he cannot make an impression sufficient to become extensively useful. A comfortable support, a respectable standing, and reputation for skill, to a certain degree, he must possess, as they are the principal means to enable him to do the duties of his calling.

There is no clashing of duties, if they are performed according to the spirit of the gospel. When exercising benevolence to others, we are best providing for ourselves; and when properly providing for ourselves, we increase our ability to be useful to others. And both sets of duties are cheer-



ful and happy exercises, of themselves; but they are much heightened, and receive a new relish, when they are performed in love and obedience to our Creator.

I feel it incumbent upon me, in an address to young men who are going out into the world, to insist upon the necessity of this moral discipline of the will, affections, passions, and I may add, appetites, because without it, the highest cultivation of the powers and faculties of the understanding, must be very defective and imperfect. They are liable to meet with difficulties and troubles on every side; but by far their greatest difficulty is, to conduct themselves rightly under them. If they consider this world, as it is in reality, as only being a place of trial, in which they are to become fitted for another and nobler state of existence, they will find that no burden is laid upon them which is improper for them to bear. Indeed, it will be borne easily and cheerfully, or at any rate, it will be received with submission and resignation, when it is felt to be the means of their own improvement. Under the opposite trial of sudden and unexpected prosperity—which, when it happens to occur, is as difficult to be borne as adversity—they will be able to conduct themselves with meekness and humility.

Cowper said of his country, with great propriety, patriotism, and good feeling,

“England, with all thy faults, I love thee still.”

So a good physician loves his profession, and a good man loves his fellow men. It is a striking mark of depravity—or, I more charitably think, in many instances, of a diseased mind—to take a morbid delight in recounting and complaining of the difficulties of our profession, and of life in general. A healthy mind needs no such acrid stimulus, and shrinks from such unnatural excitement. It delights in what is lovely and amiable, and has always bright spots enough in view, upon which the eye can rest with satisfaction. As a general rule, the smiles of Providence are far

more numerous than the frowns, and we have abundant reasons for gratitude for the many unmerited favors we enjoy.

Those who have not sadly misjudged of their talents and faculties, and have not entered upon the profession with mistaken views of its nature and object, will find that their success, under Providence, is to depend almost entirely on themselves. This is what has been my principal aim to inculcate. With sound moral principle for the foundation—without which nothing can be stable—aided by common sense and common prudence, there can be no reasonable apprehension of failure. The occasional obstacles and difficulties, with the temporary fears, will prove only a sufficient stimulus to bring all the energies into action. It was a maxim with Sir William Jones, that whatever any other man could do, he could do. A degree of confidence of this kind in his own powers, though tempered with suitable modesty, is necessary for every young man to possess, who aspires after eminence, as the means of doing the greatest good in his profession.

One thing is certain. All can do their duty. It is upon this principle that all moral accountability rests. Without it, all laws and commands would be an absurdity. He to whom his Creator has loaned a capital of ten talents, and he who has but one, are equally responsible for the charge intrusted to their care, and are equally bound to conduct themselves as good stewards, who will one day have to render an account.